

blamed for manifesting some degree of indignation
at so grave but unfounded a charge?

We regret that the new member from Kentucky, the talented and brilliant Marshall, should have been the author of this movement, almost sufficient to render his name and his country infamous.

The day is coming when the public services of John Quincy Adams will be better appreciated than they have ever yet been; and if we mistake not, forty years hence, what some hair-brained southern no affect to regard as the ravings of a monomaniac, will be looked upon as the sublime teachings of a great and noble statesman, and the efforts of liberty as noble and disinterested efforts of a faithful guardian of the high trust which the fathers of the revolution committed to our keeping.

From the Salem Register.

Mr. Adams.

The resolutions of censure in the case of Mr. Adams have, it will be seen, been laid upon the table, in the U. S. House of Representatives, there to rest quietly. The venerable statesman has triumphed over his enemies, as we felt assured he would triumph, by refusing, as they fondly hoped, they are amazed and astonished under, to sign any such scorching resolutions. They have now learned to their cost who John Quincy Adams is, a fact of which they seem to have been previously ignorant, and we shall be very much mistaken, if they ever hereafter undertake to insult him openly, or to show any disrespect to his past services to his country.

We look upon the proceedings of the last few weeks, as an epoch of vast importance in the history of the country. It cannot be disguised that many perhaps a majority, of the southern members of Congress, have always attempted to hold the North in check by a system of the most gross and insolent browbeating, and the North has submitted to it until it has become too oppressive to be longer endured. Mr. Adams has not been defending himself alone, in this last great effort of his. He has cast himself into the breach, and, almost unaided, has nobly sustained and successfully vindicated the rights of the whole North; and the result will be, that the South must respect those rights, in spite of inveterate and deeply-entrenched prejudice.

The conduct of Mr. Adams, in this whole affair, has presented a scene of moral sublimity rarely equalled. Disregarding dangers which would have appalled almost any other heart, fearless of murderous threats, he has stood up dauntless in the midst of infuriated men, armed, many of them, with deadly weapons, who were ready to hesitate to use on slighter occasions—and, in defence of sacred rights, has uttered those words which have cut them to the quick. Yet he has come off victorious—he whom they have taunted as being a 'weak, feeble old man.' Is it not a spectacle of moral sublimity—this venerable statesman, venerable from age, and deserving of the profoundest veneration for his private and public life, and his vast services to his country, thus meeting his enemies face to face, and triumphing over the combined powers that had united to crush him? It is a triumph of moral courage over brute force, of virtue and principle over passion and prejudice.

We trust that Mr. Adams will find time to write a pamphlet, wherein he may set forth, in a plain and straightforward manner, the wrongs he has witnessed throughout the whole country, North, South, East and West. It will do much to dissipate long cherished prejudices, and to unite more firmly than ever the different portions of the Union. It is a duty he owes not only to his country, but to his countrymen. It not only place himself right in both sections of the Union, but will place both parties aright with each other.

From the Salem Observer.

Doings at Washington.

MEASURES, EDWARDS—I am surprised to find a great excitement occasioned among the Southern members of Congress, by the presentation of a single pe-

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assail Mr. Rhet when he introduced a resolution into the House, four years ago, for this express object? They were dumb then. Yet now, when a petition only is presented, denunciation, fierce abuse, invective, are hurled by them without stint against an old man! We would not give a fig for such affections of soul as such false and hollow-hearted regard for the Union.

But good will grow out of this debate. It will teach members from the free States to meet these free brands from the South with sterner resolution, and more pluck, and convince sensible Southerners that these free brands must be put down—driven from the House, if they would maintain our peace undisturbed—our character uncolored. And this disposition is growing on both sides. Botts and Underwood—all honor to them!—let the crisis like men, speaking to the South in the lofty language of the old time; and if we had more men possessing the courage of Mr. Adams, all would end well.

Mr. Marshall, of Kentucky, allowed himself, in our opinion, to be made a tool of in this debate. He must have known as well as we. Certain it is, it must do it, sooner or later. The country will not be dragged into a vile subservency by any free brand Southerners, let them threaten or bravado as they may.

Were the House simply to receive all petitions, and report upon them, there would be an end of all these questions and debates; and why it does not do so, our readers know as well as we. Certain it is, it must do it, sooner or later. The country will not be dragged into a vile subservency by any free brand Southerners, let them threaten or bravado as they may.

Correspondence of the N. Y. American.

WASHINGTON, Monday, Feb. 7. "The long agony is over." The venerable old man, Mr. Adams, of Massachusetts, after having been accused, for many years, of high treason, for trying to secure and extend the liberties of the common people against the privileged order, has most signally triumphed over the "secret inquisition" and the Signory. The democratic "largest liberty" principle is a little stronger in our degenerate, free speech republic, than it was in that of Venice; or even that of Athens, when Socrates (another parallel case) was condemned on charges of similar intent and equal truth.

The great anti-petition party, after having on almost every successive day of the Adams debate, positively refused to pass over the subject in any way, and after having repeatedly insisted on bringing the object of their malignant persecution to a direct vote of censure, on both Marshall's and Gilmer's resolutions, have at last taken flight at the impending consequences of their pertinacity. This morning, Mr. Adams renewed his often repeated offer to suspend in favor of a motion to lay on the table, which was immediately made by Mr. Botts, and after a call of the House, all of the propositions of censure were laid on the table, by a vote of 106 yeas to 93 nays!

Massachusetts Legislature.

The following is the discussion, on the question of the Marriage Law. We shall refer to the hereafter.

The orders of the day were taken up, and the consideration of the bill repealing the intermarriage law, so that whites and colored persons may be allowed to intermarry, was resumed.

Mr. Marcy, of Greenwich, opposed the bill; he was not in favor of permitting a union, the very idea of which filled him with disgust. Every parent would rather follow his daughter to the grave, than to see her married to a black man. This bill was only an innovation—it would be followed by one to allow the blacks to ride in the same cars with the whites.

Mr. Thomas, of Charlestown, observed that every father would rather follow his daughter to the grave than have her married to a drunken man—but is that any reason why there should be a statute forbidding the latter? The present law punishes the innocent offspring of this union between a white and a colored person, and it tends to immorality, because if a negro girl could sue for damages, intercourse between the races would have an additional check. Mr. T. concluded by saying, that all the wisdom in the world was not monopolized by our ancestors. It was no reason for supporting a law that our fathers would not support. The only question is, is it right or wrong?

Mr. Gibbons, of Boston, was opposed to the repeal. He had inquired of colored persons whether they wished for a repeal, and they had told him, especially the females, that they did not. The fact is, that these petitions are got up affairs; they are printed in Boston, and sent to every part of the Commonwealth, and persons solicited to sign. He had lived a long time in Boston—he was well acquainted with the character of the people, and he did not believe that they wished a change. It was fit and proper that the two races should be kept separate—the character of the population will be materially injured if an amalgamation should take place. Persons call this an experiment, and say, try it one year as an experiment. It was an experiment fraught with the most disastrous consequences—gentlemen might as well ask for the repeal of all laws, and call that an experiment. He would do the colored man a favor by really making him a white man—he would do all he could to improve his condition, but he would rather, as had been remarked before, follow his daughter to the tomb, than have her the wife of a black man. He believed that were it not for political purposes, this subject would never have been brought up.

Mr. Marcy again declared that if he were a girl, which he was not, he would not marry a black man. Mr. Fitch, of Sheffield, supported the bill, by saying that this strong antipathy between the two races, which had been so much dwelt upon, was sufficient to prevent any bad consequences from the repeal of the law.

Mr. Adams, of Natick, was in favor of the repeal. He believed the law was founded on wrong principles. No other New England State had such a law, and he did not believe the repeal of it would produce any such marriages as were feared. He did not believe this was a political movement as had been said—there were friends of humanity abroad, and although this might not be defeated, it would ultimately pass.

Mr. Robinson, of Lowell, argued in favor of the repeal, because the law is now in effect a dead letter on our Statute book, according to the construction given by our Courts. In the three cases which have come before them, bearing upon this law, they have evaded giving a decision upon it. The law was, as had been stated by the gentleman from Boston, (Mr. Adams) originally passed nearly a century and a half ago, when the slave trade was authorized in this State—and upon an examination of the various sections of it, it appears that the intention was to guard against heathenism and paganism, rather than merely to prevent the union of the races of color. The prohibition is, that no negro or Indian shall marry an English or other Christian man or woman.

Mr. Moody, of Haverhill, also supported the bill. If the bill should pass, every body would be quiet; but as long as it is on the Statute book, the colored man is the victim of prejudice, and will all the while be a source of trouble to the State. Gentlemen say that they would rather follow a daughter to the grave, than she should marry a colored man. Mr. M. thought that they did not fully mean what they said. Suppose the gentleman from Greenwich has a daughter—well, she falls most passionately in love with a negro; the father rouses, pleads, and tries all he can to dissuade her, without success—she will have her way. Now, does any man believe that a passion which is so fierce, that not even the prayers and tears of a parent can restrain it, is to be controlled by law? Not at all. He was in favor of the repeal because the present law encourages illicit connections, and causes offspring to be deserted. The colored female, if seduced, can recover no damages for breach of promise. Some appear to think that this bill will encourage marriages between blacks and whites—not so by any means. There will be no more marriages, he believed, after the repeal, than now, but a law will be abolished which does no good but much evil.

Mr. Parks, of Boston, observed that the Chairman of the Committee had pledged himself the other day to answer him. As that gentleman would close the debate, he would throw out some more remarks for his consideration. It is said that the present law is wrong, because it conflicts with the declaration, that all men are born free and equal. That is a platform broad enough to support almost anything. He would enquire whether it does not respect the law. A white man could marry any white girl he pleased, if she would have him; a colored man any colored girl—but whites and colored cannot intermarry. The restriction is mutual; it is as binding upon the whites, as upon the blacks. How then can it be said, that it is giving the former an advantage over

the latter? Last year he had voted for the repeal of the law, because the whole ground upon which the repeal was put, was that the present law interfered with persons' tastes, and he thought that the taste should not be legislated for. New views had since presented themselves to his mind, which justified him in his present position. He put it to any one whether the idea of a union in marriage between a black person and a white one was not disagreeable? There is no innate antipathy between the two races upon this matter. The whites, as a race, are superior to the blacks. They have a right, and it is their duty to prevent their own race from deteriorating. The mixed blood is depraved, the intellect is inferior, while the animal passions are strengthened. The Creoles in New-Orleans are full of the fiercest passions, so that the exclamation, "Beware, I have got Creole blood in my veins," is almost proverbial to denote a person possessed of bitterly revengeful feelings. The whites, Mr. P. continued, were, in his opinion, bound for the sake of humanity, to keep their own race as pure, as intellectual, and as virtuous as possible. Why, sir, he asked, for the preservation of the health and of certain fisheries; no one will deny that we have the power to improve by legislation the breed of cattle or sheep, or pigs, and yet when the point is to preserve our own race from the certain deterioration which will follow an amalgamation of blacks and whites, gentlemen say it is unjust and unconstitutional. In his opinion, it was every consideration required.

In 1838 he had warned the Temperance people against passing a law which was in advance of public opinion. He had told them that legislation should never precede the public sentiment—it should follow the car of reform, and prevent it from going down hill by scotching the wheels. His warning, he thought, had been heeded. The cause of temperance was injured. The friends of the law were at last obliged to confess that they had acted precipitately. He now warned the abolitionists not to injure their cause by supporting laws which are disagreeable to a great portion of the community.

Mr. Thomas, of Charlestown, observed that it had always been the cry of a dissatisfied party from the gentleman from Boston, (Mr. Parks). He belonged to the movement party, which was in favor of turning the whole world topsy-turvy, provided that things were made better by so doing. Our ancestors did not have enough light then; but we have it now. We are now in the light of the sun, and we are now in the light of the moon. We are now in the light of the stars, and we are now in the light of the planets. We are now in the light of the universe, and we are now in the light of the God who created it.

Mr. Gibbons, of Boston, rose to correct the gentleman. He recollected the ride, he recollected the carriage, he recollected the church organ, the dinner—but he did not recollect one individual particle of the incident the gentleman alluded to. Mr. T. continued:—I am sorry he does not remember, but it is true, and the gentleman passed his hat over his face at the reply that was made. Mr. T. concluded with some remarks upon abstract principles. The gentleman from Boston (Mr. Parks) had argued that the present law is just, because it is a law that our fathers would not support. He was another word, however, in the article—and that is, that all men are free and equal, and he should like to know if a man were free who could not marry a black woman.

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Yates—Boise, Knowlton, Sheldon, Stevens, Gross, Mosely, Felton.

FRANKLIN—Yates—Hale, A. Taylor, Cowing, Bascom, Rice, Howard, W. Taylor, Hemenway, Eddy.

Yates—Field, Childs, Nina, Lathrop, Clapp, Andrews, Severance, Tall.

BERKSHIRE—Yates—Balger, Stoddard, Farram, Clark, Bidwell, Eames, Lunsford, Claflin, Nash, Warden, Bart, Barnes, Branning, Crane, Spencer.

Yates—Jencks, Carter, Thomas, Wilson, West, Fitch, Winslow.

NORFOLK—Yates—Hayden, Lincoln, Ellis, Kingsbury, Prince, Talb.

Yates—Craig, Gay, Clapp, Carpenter, Daniels, Breck, Duggan, Tower, Tucker, Waller, Thomas White.

BRISTOL—Yates—Stanley, Blackington, Townsend, Howland, Ashley, Crane, Read, King, Lathrop, Wells.

Yates—Wilbur, Shove, Drake, Clark, Seal, Dean, Evans, Bailey, Buffington, Presbury, Haskins, White, Gifford.

PLYMOUTH—Yates—Osborn, Lewis, G. Sturtevant, Bradford, Crocker.

Yates—H. Sherman, Duncan, Drow, Ward, Kingman, Bartlett, T. B. Sherman, Fogg, Litchfield.

BARNSTABLE—Yates—Nye, Doane, Dillingham, Ellis.

Yates—Hinckley, Lewis, B. Paine, Taylor, Howes, Horton, Moody, S. A. Paine, Baker, Crowell.

DEKES—Yates—Hillman.

NANTUCKET—Yates—Coggeshall.

Yates—Joy, Barney.

The bill was then passed to a 3d reading.

Mr. Boutwell moved a reconsideration, which was not carried, and the House adjourned.

[Reported for the Liberator.]

Remarks of Charles Lenox Remond.

Before the Legislative Committee in the House of Representatives, respecting the rights of colored citizens in travelling, &c.

Mr. Chairman, and Gentlemen of the Committee: In rising at this time, and on this occasion, being the first person of color who has ever addressed either of the bodies assembling in this building, I should, perhaps, in the first place, observe that, in consequence of the many misconstructions of the principles and measures of which I am the humble advocate, I may in like manner be subject to similar misconstructions from the moment I open my lips in behalf of the prayer of the petitioners for whom I appear, and therefore feel I have the right at least to ask, at the hands of this intelligent Committee, an impartial hearing; and that whatever prejudices they may have imbibed, be eradicated from their minds, if such exist. I have, however, too much confidence in their candor, and too much faith in the rectitude of this State, as to expect a reversal of the policy of this State, as to the rights of the colored citizens of this Commonwealth, to presume they can be actuated by partial motives. Trusting, as I do, that the day is not distant, when, on all questions touching the rights of the citizens of this State, men shall be considered great only as they are good; and not that they shall be great, and painfully experienced in this country, and consequently tax the city of Athens of America, the rights, privileges and immunities of its citizens are measured by complexion, or any other physical peculiarity or conformation, especially such as over which no man has any control. Complexion can in no sense be construed into crime, much less be rightfully made the criterion of responsibility, and consequently, the right of citizenship, become a majority, to the last I would oppose it upon the same principle; for, in either case, it would be equally reprehensible and unjustifiable—alike to be condemned and repudiated. It is JUSTICE I stand here to claim, and not favor for either complexion.

And in this endeavor to confine my remarks to the same subject which has occupied the attention of the Committee thus far, and to stand upon the same principle which has been so ably and so eloquently maintained and established by my esteemed friend, Mr. Phillips.

Our right to citizenship in this State has been acknowledged and secured by the allowance of the elective franchise, and consequently, taxation, and I know of no good reason, if admitted in this instance, why it should be denied in any other.

With reference to the wrongs inflicted and injuries received on rail-roads, by persons of color, I need not say they do not end with the termination of the route, but, in effect, tend to discourage, to paralyze and depress this class of citizens. All hope of reward for upright conduct is cut off. Vice in them becomes a virtue. No distinction is made by the community in which we live. The most vicious is treated as well as the most respectable, both in public and private.

But it is said, we all look alike. If this is true, it is not true that we all behave alike. There is a marked difference; and we claim a recognition of this difference.

In the present state of things, they find God's provisions interfered with in such a way, by these kind of arguments, that they are not able to see their own appointed rewards. Color is made to obscure the brightest endowments, to degrade the fairest character, and to check the highest and most praiseworthy aspirations. If the colored man is vicious, it makes but little difference; if besotted, it matters not; if vulgar, it is quite as well; and it hinders himself as well treated, and received with respect, as the white man.

Mr. Chairman, there is in this and other States a large and growing colored population, whose residence in your midst has not been from choice, (let this be understood and reflected upon), but by the force of circumstances, over which they never had control. Upon the heads of their oppressors and calumniators be the curse and responsibility. If you ask at your hands redress for injuries, and protection in our rights and immunities, as citizens, is reasonable, and dictated alike by justice, humanity and religion, you will not reject, I trust, the prayer of your petitioners.

Resolved, That the right of petition has been repeatedly closed down on the floor of Congress, and is no longer enjoyed by the people of the free States—the liberty of speech and the press is not tolerated in one half of the Union—and they are regarded and treated as outlaws by the South, who advocate the cause of universal emancipation; therefore,

1. Resolved, That the American Union is, and ever has been since the adoption of the Constitution, a rope of sand—a fanciful nonentity—a mere piece of parchment—a rhetorical flourish and splendid absurdity, and a concentration of the physical force of the nation to destroy liberty, and to uphold slavery.

2. Resolved, That the safety, prosperity and perpetuity of the non-slaveholding States require that their connexion be immediately dissolved with the slave States in form, as it is now in fact.

3. Resolved, That the southern slave system is wholly dependent upon the physical force of the North for its existence; and therefore that a dissolution of the Union would certainly abolish that system, and thus remove from the South the heaviest curse that was ever inflicted upon any portion of the globe, and bestow upon her the richest blessings of heaven.

4. Resolved, That to reverence justice, to cherish liberty, and to promote righteousness, are the primary duties of every people, from the performance of which they cannot innocently escape by any compact or form of government.

5. Resolved, That the consequences of doing right must ever be good, and beneficial than those of doing wrong; and that the most perfect Liberty can do is to unite with Slavery, and the best thing is to withdraw from the embraces of the monster.

6. Resolved, That the petition presented to the U. S. House of Representatives, by John Quincy Adams, from sundry non-slaveholders of Haverhill, in this country, praying Congress to take measures for a peaceful dissolution of the Union, meets our deliberate and cordial approval.

7. Resolved, That the attempt on the part of southern representatives, to subject Mr. Adams to the severe censure of the House, and to brand him as a traitor to fellow-countrymen, man-stealers as Christians and Christian ministers, have proved themselves, by their own professions, a great brotherhood of thieves; and instead of being supported as the ministers of righteousness, they should be held (on their own principles), in execration and abhorrence by the whole human race.

Resolved, That the slaveholders in our country, and other well-to-do capitalists, who are not only refused to bear a faithful testimony against slavery, but recognize as Christians, southern gentlemen and adulterers, and in many instances have excommunicated for their fidelity to the slave, those who dare not be partakers in their sin, have shown themselves to be the Babylonians in apostasy, the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird; and that it is the imperative duty of abolitionists to come out of them, that they be not partakers of their sin, and that they receive not of their plagues.

Resolved, That our three organized political parties are giving most undoubted evidence, that, as parties, they are destitute of principle, and are not the genuine friends of liberty; and we would solemnly warn all true abolitionists against wasting their political influence in their support.

Resolved, That the resolutions be taken up for discussion in the order in which they were read.

Resolved, That all persons present be earnestly requested to participate in the discussions, and that all persons friendly to the cause of emancipation be invited to vote upon all questions to come before the meeting.

Mr. Smith, of Andover, moved to strike out all after the words "proved themselves," where they occur in the first resolution, and substitute the following:—recent to follow the Babylonians in apostasy, the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird; and that it is the imperative duty of abolitionists to come out of them, that they be not partakers of their sin, and that they receive not of their plagues.

Resolved, That the American Colonization Society had its origin among slaveholders, and was wicked design to render slaveholding more profitable to those who are guilty of it.

Resolved, That any support or countenance to the American Colonization Society is to be regarded as pro-slavery, as well as cruel and proscriptive to the whole human race.

Resolved, That those clergymen and others, who render it their support, and call on others to do so, should be denounced as the foes of humanity, as well as the enemies of that God who is no respecter of persons.

On motion of Wendell Phillips, of Boston, voted to substitute the following, in place of the first resolution:—Resolved, That the American Colonization Society had its origin among slaveholders, and on the part of many, if not most of its supporters, was a wicked design to sustain the slave-system, increase its profitability, and secure its permanence.

Discussed by Phillips, Buffam, Jenkins, and Geo. Bradburn, of Nantucket. Voted to adjourn at 12 o'clock, to meet at 1 P. M.

The discussion was continued by Phillips, Bradburn, Pillsbury, and others, after which they were laid upon the table, to be made the order of the day for the evening. Adjourned.

AFTERNOON SESSION. Met pursuant to adjournment. The resolutions relating to the American Colonization Society, which were laid upon the table in the morning, to be made the order of the day for the evening, were taken up, and discussed by Frederick Douglas, Garrison, Remond, and Thomas Cole of Boston.

Voted, That the second resolution be amended by striking out the word "negro" where it occurs, and insert the word "colored." The resolutions were then adopted.

Voted, That previous to the introduction of other resolutions, Wm. Lloyd Garrison be invited to read the Address signed by Daniel O'Connell, Theobald Mathew, and 60,000 other Irishmen, to their countrymen and countrywomen in the United States, calling upon them to engage in the anti-slavery enterprise.

Remarks were made subsequently to the reading of the Address, by Remond and Phillips.

Abby Kelley then introduced and sustained certain resolutions, relating to the constitutionality of slavery, which were also discussed by Bradburn and Phillips.

Adjourned to meet at 9 o'clock, A. M.

WEDNESDAY MORNING. Met pursuant to adjournment. Voted, That a committee of three be appointed by the chair, to examine the returns made from the various towns in the county, on the position of the clergy in said county upon the subject of slavery, and make report to the meeting.

Richard Hood of Danvers, Stephen Barker of Methuen, and Charles Butler of Newburyport, were appointed said committee.

WEEKLY NUMBER, 502.

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, FEBRUARY 25, 1842.

Thoughts on Slavery.

"Thoughts on Slavery," by a "Pacifist," is a volume of the most brilliant essays on the subject of the most heinous crime in the history of the world, that we have read within the last ten years. It is a volume of the most brilliant essays on the subject of the most heinous crime in the history of the world, that we have read within the last ten years. It is a volume of the most brilliant essays on the subject of the most heinous crime in the history of the world, that we have read within the last ten years.

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Democracy.

If we may judge from the course, language and spirit of the leading democratic journals in this country, there is nothing under the blue canopy of heaven more hollow, impudent, profligate, inhuman, tyrannical and infernal, than American "democracy." Its pretensions are a sham, its professions hypocritical, its designs selfish, its promises like the spider's web. It is a system of aristocracy and monopoly, and vauntingly presumes to act as the champion of the human race against all oppression,—at the same time that it is the deadly enemy of radical reform, and one of the main pillars which uphold the unutterably cruel and horrible slave system of the United States.

Take, for example, the *Richmond Enquirer*, which aspires to be the real "Simon Pure" of Virginia democracy. Is there a more malignant enemy of the equal rights of mankind—one more hostile to the cause of universal emancipation—in all the world? Does it not go for the eternal enslavement of the colored race? Are not the great and solemn truths of the Declaration of Independence treated by it as "rhetorical flourishes and splendid absurdities?"

Look, next, at the *Washington Globe*, which is evidently conducted by one who is of his father the devil, and the work of whose father he is eager to perform. A base hypocrite, or a more cool and calculating knave, (morally and politically speaking), we are solemnly convinced, has not the control of a public journal. As the vile panders to slavery, he not only seizes upon, but is fertile in drawing opportunities to stab liberty to the heart—to throw insult, ridicule and contumely upon the faithful friends of impartial republicanism—to increase the power and to extend the dominion of the most rapacious monopolists, and the vilest of oppressors—and to keep in servile chains one-sixth portion of the American people.

The cries and groans of millions writhing in bondage seem to be music in his ears. He gnashes his teeth upon England for having emancipated her slaves in the West Indies, and for her energetic efforts to annihilate the foreign slave trade. He curses the providence which gave liberty to the Anist and Creole captives, and anathematizes the British authorities which provided for the latter a refuge from American brutality. He exults on seeing the sacred right of petition closed down, and the representatives of the North gagged, reviled, and slandered with impunity, on the floor of Congress; but waxes furiously mad on seeing that there is at least one northern man—the venerable sage of Quincy—who will not tamely submit to slaveholding manacles and gags. He raves like Bedlamite on account of the removal of the infamous Trian from the office of American consul at Havana, and complacently that monster for his devotion to the cause of human rights! And yet he is the official mouth-piece of American democracy! Now we have only to say, *en passant*, that any man who can endorse the course and approve the spirit of the *Globe*, and yet pretend to be a democrat in the just and comprehensive sense of that term, is either a rogue, or unable to discern between good and evil, right and wrong, liberty and slavery.

Examine, next, the *New-Hampshire Patriot*. Its pretensions to pure democracy are of a superlative order; but a more servile supporter of "southern institutions," or a more sturdy contemner of every unpopular moral reform, cannot be found north of Mason & Dixon's line. It has slandered and assailed the anti-slavery enterprise, from the beginning, with great violence, and stimulated mobocracy to throw rotten eggs and brickbats at the heads of the advocates of genuine republican principles.

Next, look at the *Boston Morning Post*. In a zealous regard for the safety of southern slavery, it is equal to the *Richmond Enquirer*; in impudence and knavery, to the *Washington Globe*; and in scurrility and blackguardism, to the *New-Hampshire Patriot*. Its hostility to the abolitionists and their enterprise has been sleepless; it is never more gratified than when it finds an opportunity to cover them with reproach; its contempt for a "nigger" is as profoundly democratic as that of any slave-monger; its regard for truth and justice is as decided as the determination of a fanaticism in its spirit.

In describing these journals, we have not aimed at severity of speech, but have used precisely the words which will best convey the real opinion we entertain of them, separately and collectively. Under the guidance of such leaders, the people will stumble and perish, and the nation be reduced to utter desolation.

Democracy and the Right of Petition.
In the last number of the *Concord (Mass.) Freeman* is an editorial article upon Mr. Adams, which we have read with great surprise, and which, on the score of bitterness and injustice, will compare with the fiercest rhodomontades of the *Charleston Mercury*, *Richmond Enquirer*, and *Washington Globe*. It furnishes fresh evidence of the readiness of northern "democracy" to do the dirty work of the South, and to "sink or swim" with the institution of slavery. Mr. Adams is sneeringly styled "the veteran disorganizer," and accused of having, "for a succession of years, suffered no opportunity of getting up a row in Congress to pass unimproved." It is further said that "he has been in his element only when in the midst of the periodical agitation and excitement into which he has contrived to throw that body"—and the *Freeman* rejoices to think that the time has at last come, "when a long delayed judgment is about to be pronounced upon him." This is the language of southern blackguardism. This, too, is the democratic *Freeman's* appreciation of the courageous efforts of Mr. Adams to recover for the people of Massachusetts their lost right of petition! Again, and again, and again, and again, has that right been cloven down by the floor of Congress; and on each of those occasions has John Quincy Adams nobly bared his head to the pitiless storm of slaveholding fury, and at the peril of his life, attempted to avert the fatal blow. The treachery, the violence, the despotism, the villainy of the southern representatives, are by the *Freeman* placed to the account of Mr. Adams, and he is branded by that paper as a "disorganizer and rascal," with whom men of honor may not associate on the same committee! Nay, the *Freeman* goes so far as to say of the unutterably slavish and despicable resolves of the democratic "Legislature of Ohio, declaring Mr. Adams to merit the severest censure of his countrymen, that they will find a response in the heart of every lover of his country and her institutions!" We call upon all genuine democrats in old Middlesex to note this language, and especially upon the abolitionists in that county to repudiate the *Freeman* from their fire-sides, if this is henceforth to be its policy and position. The article to which we allude appears as editorial; but such is the liveliness of its malignity, and the baseness of its ingratitude, we cannot readily believe that it was written by Mr. Gougeon. Unless he disclaim it, however, he must be held responsible for its publication.

The *Freeman* adds, with much satisfaction, that "Mr. Adams received a stinging rebuke, in the vote on the reception of the petition from Havre, which stood 40 yeas to 166 nays; and it gives the names of the 'immortal' forty who voted to receive that respectful and commendable petition, as though they had committed a damnable crime! Pottery—at no distant day, too—will place the infamy where it belongs—upon the heads of the 166 cowardly and perjured men who refused to perform their duty, though they had taken a solemn oath to support that Constitution which recognizes the right of petition as sacred and inalienable. It is not in the power of any man to resist the will of a majority in Ohio, on this question, to give Mr. Adams a stinging rebuke." For their several condemnations is a fitting parody.

Will Frederick Douglas inform the General Agent of his whereabouts?

It is the superlative of folly to think of conciliating the South on the subject of slavery, or, indeed, on any other subject. Such men can be conciliated only by submission. As to reasoning, one might as well reason with the winds, the roaring seas, and the elements of chaos. The very attempt implies a denial of their natural right to supremacy, and he who should make the attempt would be laughed at for his folly, or kicked for his impotence.

Human Rights.
The enemies of emancipation have frequently attempted to make a false issue in their controversy with the abolitionists, by asserting that the miserable bondmen of the South are not inhumanly treated by their dehumanized proprietors. These attempts have never been successful; for, while the abolitionists have always been prompt to meet every position assumed by their opponents, and to expose its absurdity, they have constantly reminded the nation that the only real question at issue is, "Is the slave a MAN?" If he be, it follows that all that belongs to man, by reason of his nature, creation and immortality, is justly his own. He who gives his assent to the "self-evident truths" of the Declaration of Independence, "to wit, that all men are created EQUAL, and endowed by their Creator with certain INALIENABLE RIGHTS," and yet holds a human being in slavery, or apologizes for an act so dishonorable, or recognizes as a friend of liberty one who is a slaveholder, either thereby expressly declares that he does not believe that a slave is a man, or plainly admits that he is himself a hypocrite and a liar. Now, to strip a man of his sacred and inalienable rights, and to turn him into a mere article of property or implement of barbarism, is horrible treatment. It is a mockery to say, after such a deed has been perpetrated, "even what may be true, that he is well fed, well clad, well housed; that his tasks are easily performed, his burdens light, his responsibilities trifling; that millions, who are free, are physically in a far worse condition than himself—for all this is no atonement for that atrocious act of brutality, by which his manhood was cloven down, and he doomed for life to the condition of A THING; and for that dreadful precedent which is thus established, to make havoc among the rational creation of God.

Nothing can be plainer than this. He who has no more principle than to trample upon all his rights, can have, as a matter of principle, no regard for my comfort. If he is disposed to be unjust to me in the least, if he is resolved to have my liberty, he is capable of withholding from me every thing that renders life a blessing. The very desire to be a slaveholder betrays a love of arbitrary, irresponsible power, and a power is incompatible with the existence of justice, mercy and love. If he denies my equality, he

denies my inferiority, and will, if he can hold me in his grasp, treat me accordingly. Hence, if we would know the exact moral, social and physical condition of the slaves in our country, it is only necessary for us to know one thing—Are they acknowledged to be MEN, or are they taken and reputed to be chattels personal, to all intents and purposes whatsoever? A correct answer to this question must settle the question of "treatment" in the mind of every man who has half an ounce of brains, or an infinitesimal portion of common understanding.

The Glorious Union.
The example of the United States is fast demonstrating what should have been an axiom in morals, that a government founded on a breach of the Divine laws must needs fail of its end—the prosperity and happiness of the people. This country was the first that created its own government, and laid its foundation in the consent of the governed. All other governments called in the aid of antiquity and mystery, and claimed a divine because an obscure origin. The United States was the first nation that dispensed with all such helps, and went to work in a business-like way to manufacture such a machine as would best serve their purposes. Unfortunately for them, they took counsel of human wisdom, and strove to be wiser than Supreme Wisdom. They built their edifice upon compromises, not remembering that a compromise in morals must ever be a breach of morality, and must bring its own punishment along with it. In order to secure their own rights, as they thought, they agreed to consent to the stripping of a sixth part of their fellow-countrymen of all their rights. And as a consequence of this compromise, they were obliged to make others to render it the more secure to those for whose special advantage they had conceded it. Ever since the formation of the Federal Government, the fatal effects of these deviations from the straight paths have been felt, and they have been growing more and more grievous every day. The Constitution is construed to be a compact, of which all the compromises are on one side, and all in favor of slavery. Every provision which may be found inconsistent with this theory is trampled under foot with the most ruthless contempt. As a reward for these concessions to the slave-masters, the North has been permitted to pay nearly the whole of the public expenses, and to furnish their slaveholding confederates with the fruits of their labors for something less than nothing, besides the infamy of their position before the world, and the insults which have been heaped upon them by those whose tools they are. I presume that statistics would show that the free half of the Union has gained nothing by their adulterous marriage with slavery—though statistics cannot show the title of the loss suffered—while it has condemned the southern portion to a still greater evil, because it has enabled it to continue to this day its fatal system of labor. What prosperity has waited upon the people of the land, what increase there has accrued in wealth and population within the last half century, has been in spite and not in consequence of that ill-omened Union. A volume of startling results might be compiled which would show the mobocracy of property and standing for how small a gain, or rather for how great a loss they waded against the first principles of freedom.

The evil effects of these and the other false principles in which the people of this country have built up their social institutions, seem to be more and more rapidly developing themselves. Public Faith is becoming a common jest. Sovereign States are refusing to pay their just debts on the most paltry pretences, or on no pretences at all. The slaveholding region is one scene of public and private bankruptcy. The northern States, though somewhat sustained by the stamina of free labor and a somewhat better commercial morality, yet stagger beneath the blows which their prosperity has received from that much-courted region. For all the purposes for which the Union was framed, it might as well have remained in its original elements. Its only fruits seem to be the impoverishment of the people, and the debasement of the laws, which that wretched system necessarily imposes on all within its reach, and the demoralization of the whole country as a mass. And now we present the anomalous spectacle of a nation with no war upon its hands, except with a handful of savages, with no heavy national debt, unable to raise its ordinary expenses, and unable to reason to far that we shall be unable to prosecute our favorite chase of the Seminoles for want of funds, and that our coastwise slave trade may be deprived of the convey of our national ships, for its protection not from foreign enemies, but from the unnatural hostility of its own cargoes. Indeed, there seems to be a likelihood that this "human government" that we have so much lauded, may come to an untimely end for the want of the means by which it only can live. And all this time we have some hundreds of men in our pay at Washington, an enormous expense, for the transaction of our affairs, who have almost literally done nothing for nearly three months; excepting about a week when they were resolved into a national Anti-Slavery Debating Society, with John Q. Adams as leader. Truly one would think that this human government is an unwieldy and expensive business, and that it would be a much more economical as well as simple method for each man to govern himself by the Divine laws. It was after all not so absurd a thing on the part of the colony of Connecticut, in its early days, to enact that the laws of God should remain in force until they had time to make better. The whole country would have been in a vastly better condition—as the world counts better—if it had been content to do likewise.

All these inconveniences and sufferings spring from the violation of the Divine laws, and they will ever flow from the same fountain until it ceases to send out its bitter waters. No empiricism of State Quacks can cure the disease of the land—no bank, no sub-treasury—nothing but righteousness and honesty can restore it to its natural health—an estate which it has never yet enjoyed. When men shall have recovered from the distempers which now disorder their senses, and are returned to a normal state of mind, and, as a consequence, to a condition of true and solid property, they will look back to these days of charlatanry and folly as we revert to the delusions of the days of witchcraft. It will then be found that the laws of the soul are the only laws of trade, the true regulators of the currency, the safest guardians of public treasure and of private rights. And men will marvel that they were ever so besotted as to seek to be wiser than the Omnipotent, and stronger than the Almighty.

Richard M. Johnson.
If any body wishes to see how a practical amalgamator and slaveholder can rant against oppression, justify foreign interference for the deliverance of the oppressed, and sanction the destruction of tyrants by the strong arm of violence, let him read the speech made by that distinguished "patriot" at a recent Republican meeting in Kentucky, an extract from which we have placed on our last page. Anti-slavery editors and lecturers, be sure and make the most of it!

The Boston Pilot.
The article from the *Pilot*, which we have placed in the "Refuge of Oppression," was commented upon at some length in our last number. It deserves still some other animadversions, and will furnish us with some choice texts hereafter.

Departure for Haiti.
We deeply regret to announce, that our esteemed friends, Henry G. and Maria W. Chapman, have again been compelled to leave Haiti, on account of his ill health. They sailed for Genoa on Sunday morning last, in the schooner Danube. The prayers and good wishes of a sympathizing multitude will go with them.

Fly, Poor Spirits!

As St. Patrick is said to have driven all venomous reptiles out of Ireland by miraculous power, so John Quincy Adams is equally successful at the present time, as chairman and exorciser of the Committee on Foreign Affairs, in driving away from that Committee, as fast as they are put upon it, all the foul spirits of slavery. This is fact, not fiction. [See the proceedings of Congress.] They cannot endure the presence of Mr. Adams, any more than the magicians of Egypt could contend with Moses and Aaron. Great is their torment, great their rage, and great their mortification. This is as it should be. We are not anxious as to the final result of this anomalous state of things. We only know that it is a "dissolution of the union" between slavery and liberty. So far, so good. If all the northern senators and representatives would act as freemen, and utter their thoughts freely in opposition to slaveholding ruffianism, it would not be possible, in either branch of Congress, to organize a committee, composed of northern and southern men. Such a committee ought never to be organized in a land claiming to be free. It is high treason against the rights of man and the cause of freedom to allow a slaveholder to be in Congress. His place is more properly in the penitentiary, in the treadmill, or on the gallows,—if the highest crimes may thus be punished under the christian dispensation. It is a broad burlesque upon republican honesty to suffer a traitor to represent it. On what principle of justice are men in the free States cast into prison for picking pockets, whilst those who kidnap the bodies and souls of men at the South are elected to Congress? This is monstrous injustice, and ought not to be tolerated any longer. Our northern senators and representatives are bound, by every feeling of humanity, to refuse to associate with slaveholders, or to unite with them in acts of legislation for the country. This is only saying, in other words, that the people of the free States ought to insist upon a free Congress, or none. Now they allow professional and practical slaveholders to make laws for them, and to rule them with a rod of iron. Nay, more—they not only allow these petty despots their full share of political power, but put into their gory hands that portion of their power which belongs to their slaves, thus increasing their ability to keep their victims securely in the prison-house of bondage! This, too, is a horrible arrangement. It must be broken up, and the sooner the better. The separation which has taken place in the Committee on Foreign Affairs is in the highest degree hopeful. It is the precursor of great and important changes which are near at hand. Nothing can prevent the dissolution of the American Union but the abolition of slavery.

Great Meeting at Andover.
The largest anti-slavery meeting that has ever been convened in Old Essex, was held in Andover on the 5th and 6th inst. It was an adjourned meeting of the County Anti-Slavery Society; and as the questions were propounded for discussion were of a most radical character, and had been previously advertised in the *Liberator* and other newspapers, a great "turn-out" was the consequence. The roads were exceedingly bad, and the travelling tedious; but the men and the women who assembled on that occasion were not to be deterred by any thing short of impossibilities. They came in all kinds of conveyances, from all parts of the county. Some walked on foot ten, fifteen and twenty miles. Our Newburyport friends (the truest among the true) came with a team of six horses, and were on the ground prompt to the hour. It was a convention composed of such materials as might well cause the guilty South to turn pale, and the equally guilty North to be filled with shame and confusion of face. Call them fanatics, incendiaries, traitors, if you will; epithets are cheap, and cost nothing. Those men, those women, adorn every department of life, and are among the jewels of the land. They have consecrated themselves to the cause of their country and of Africa, and their devotion is a decided landmark in its tendency, as well as menaces to its spirit.

In describing these journals, we have not aimed at severity of speech, but have used precisely the words which will best convey the real opinion we entertain of them, separately and collectively. Under the guidance of such leaders, the people will stumble and perish, and the nation be reduced to utter desolation.

Democracy and the Right of Petition.
In the last number of the *Concord (Mass.) Freeman* is an editorial article upon Mr. Adams, which we have read with great surprise, and which, on the score of bitterness and injustice, will compare with the fiercest rhodomontades of the *Charleston Mercury*, *Richmond Enquirer*, and *Washington Globe*. It furnishes fresh evidence of the readiness of northern "democracy" to do the dirty work of the South, and to "sink or swim" with the institution of slavery. Mr. Adams is sneeringly styled "the veteran disorganizer," and accused of having, "for a succession of years, suffered no opportunity of getting up a row in Congress to pass unimproved." It is further said that "he has been in his element only when in the midst of the periodical agitation and excitement into which he has contrived to throw that body"—and the *Freeman* rejoices to think that the time has at last come, "when a long delayed judgment is about to be pronounced upon him." This is the language of southern blackguardism. This, too, is the democratic *Freeman's* appreciation of the courageous efforts of Mr. Adams to recover for the people of Massachusetts their lost right of petition! Again, and again, and again, and again, has that right been cloven down by the floor of Congress; and on each of those occasions has John Quincy Adams nobly bared his head to the pitiless storm of slaveholding fury, and at the peril of his life, attempted to avert the fatal blow. The treachery, the violence, the despotism, the villainy of the southern representatives, are by the *Freeman* placed to the account of Mr. Adams, and he is branded by that paper as a "disorganizer and rascal," with whom men of honor may not associate on the same committee! Nay, the *Freeman* goes so far as to say of the unutterably slavish and despicable resolves of the democratic "Legislature of Ohio, declaring Mr. Adams to merit the severest censure of his countrymen, that they will find a response in the heart of every lover of his country and her institutions!" We call upon all genuine democrats in old Middlesex to note this language, and especially upon the abolitionists in that county to repudiate the *Freeman* from their fire-sides, if this is henceforth to be its policy and position. The article to which we allude appears as editorial; but such is the liveliness of its malignity, and the baseness of its ingratitude, we cannot readily believe that it was written by Mr. Gougeon. Unless he disclaim it, however, he must be held responsible for its publication.

The *Freeman* adds, with much satisfaction, that "Mr. Adams received a stinging rebuke, in the vote on the reception of the petition from Havre, which stood 40 yeas to 166 nays; and it gives the names of the 'immortal' forty who voted to receive that respectful and commendable petition, as though they had committed a damnable crime! Pottery—at no distant day, too—will place the infamy where it belongs—upon the heads of the 166 cowardly and perjured men who refused to perform their duty, though they had taken a solemn oath to support that Constitution which recognizes the right of petition as sacred and inalienable. It is not in the power of any man to resist the will of a majority in Ohio, on this question, to give Mr. Adams a stinging rebuke." For their several condemnations is a fitting parody.

Will Frederick Douglas inform the General Agent of his whereabouts?

It is the superlative of folly to think of conciliating the South on the subject of slavery, or, indeed, on any other subject. Such men can be conciliated only by submission. As to reasoning, one might as well reason with the winds, the roaring seas, and the elements of chaos. The very attempt implies a denial of their natural right to supremacy, and he who should make the attempt would be laughed at for his folly, or kicked for his impotence.

Human Rights.
The enemies of emancipation have frequently attempted to make a false issue in their controversy with the abolitionists, by asserting that the miserable bondmen of the South are not inhumanly treated by their dehumanized proprietors. These attempts have never been successful; for, while the abolitionists have always been prompt to meet every position assumed by their opponents, and to expose its absurdity, they have constantly reminded the nation that the only real question at issue is, "Is the slave a MAN?" If he be, it follows that all that belongs to man, by reason of his nature, creation and immortality, is justly his own. He who gives his assent to the "self-evident truths" of the Declaration of Independence, "to wit, that all men are created EQUAL, and endowed by their Creator with certain INALIENABLE RIGHTS," and yet holds a human being in slavery, or apologizes for an act so dishonorable, or recognizes as a friend of liberty one who is a slaveholder, either thereby expressly declares that he does not believe that a slave is a man, or plainly admits that he is himself a hypocrite and a liar. Now, to strip a man of his sacred and inalienable rights, and to turn him into a mere article of property or implement of barbarism, is horrible treatment. It is a mockery to say, after such a deed has been perpetrated, "even what may be true, that he is well fed, well clad, well housed; that his tasks are easily performed, his burdens light, his responsibilities trifling; that millions, who are free, are physically in a far worse condition than himself—for all this is no atonement for that atrocious act of brutality, by which his manhood was cloven down, and he doomed for life to the condition of A THING; and for that dreadful precedent which is thus established, to make havoc among the rational creation of God.

Nothing can be plainer than this. He who has no more principle than to trample upon all his rights, can have, as a matter of principle, no regard for my comfort. If he is disposed to be unjust to me in the least, if he is resolved to have my liberty, he is capable of withholding from me every thing that renders life a blessing. The very desire to be a slaveholder betrays a love of arbitrary, irresponsible power, and a power is incompatible with the existence of justice, mercy and love. If he denies my equality, he

denies my inferiority, and will, if he can hold me in his grasp, treat me accordingly. Hence, if we would know the exact moral, social and physical condition of the slaves in our country, it is only necessary for us to know one thing—Are they acknowledged to be MEN, or are they taken and reputed to be chattels personal, to all intents and purposes whatsoever? A correct answer to this question must settle the question of "treatment" in the mind of every man who has half an ounce of brains, or an infinitesimal portion of common understanding.

The Glorious Union.
The example of the United States is fast demonstrating what should have been an axiom in morals, that a government founded on a breach of the Divine laws must needs fail of its end—the prosperity and happiness of the people. This country was the first that created its own government, and laid its foundation in the consent of the governed. All other governments called in the aid of antiquity and mystery, and claimed a divine because an obscure origin. The United States was the first nation that dispensed with all such helps, and went to work in a business-like way to manufacture such a machine as would best serve their purposes. Unfortunately for them, they took counsel of human wisdom, and strove to be wiser than Supreme Wisdom. They built their edifice upon compromises, not remembering that a compromise in morals must ever be a breach of morality, and must bring its own punishment along with it. In order to secure their own rights, as they thought, they agreed to consent to the stripping of a sixth part of their fellow-countrymen of all their rights. And as a consequence of this compromise, they were obliged to make others to render it the more secure to those for whose special advantage they had conceded it. Ever since the formation of the Federal Government, the fatal effects of these deviations from the straight paths have been felt, and they have been growing more and more grievous every day. The Constitution is construed to be a compact, of which all the compromises are on one side, and all in favor of slavery. Every provision which may be found inconsistent with this theory is trampled under foot with the most ruthless contempt. As a reward for these concessions to the slave-masters, the North has been permitted to pay nearly the whole of the public expenses, and to furnish their slaveholding confederates with the fruits of their labors for something less than nothing, besides the infamy of their position before the world, and the insults which have been heaped upon them by those whose tools they are. I presume that statistics would show that the free half of the Union has gained nothing by their adulterous marriage with slavery—though statistics cannot show the title of the loss suffered—while it has condemned the southern portion to a still greater evil, because it has enabled it to continue to this day its fatal system of labor. What prosperity has waited upon the people of the land, what increase there has accrued in wealth and population within the last half century, has been in spite and not in consequence of that ill-omened Union. A volume of startling results might be compiled which would show the mobocracy of property and standing for how small a gain, or rather for how great a loss they waded against the first principles of freedom.

The evil effects of these and the other false principles in which the people of this country have built up their social institutions, seem to be more and more rapidly developing themselves. Public Faith is becoming a common jest. Sovereign States are refusing to pay their just debts on the most paltry pretences, or on no pretences at all. The slaveholding region is one scene of public and private bankruptcy. The northern States, though somewhat sustained by the stamina of free labor and a somewhat better commercial morality, yet stagger beneath the blows which their prosperity has received from that much-courted region. For all the purposes for which the Union was framed, it might as well have remained in its original elements. Its only fruits seem to be the impoverishment of the people, and the debasement of the laws, which that wretched system necessarily imposes on all within its reach, and the demoralization of the whole country as a mass. And now we present the anomalous spectacle of a nation with no war upon its hands, except with a handful of savages, with no heavy national debt, unable to raise its ordinary expenses, and unable to reason to far that we shall be unable to prosecute our favorite chase of the Seminoles for want of funds, and that our coastwise slave trade may be deprived of the convey of our national ships, for its protection not from foreign enemies, but from the unnatural hostility of its own cargoes. Indeed, there seems to be a likelihood that this "human government" that we have so much lauded, may come to an untimely end for the want of the means by which it only can live. And all this time we have some hundreds of men in our pay at Washington, an enormous expense, for the transaction of our affairs, who have almost literally done nothing for nearly three months; excepting about a week when they were resolved into a national Anti-Slavery Debating Society, with John Q. Adams as leader. Truly one would think that this human government is an unwieldy and expensive business, and that it would be a much more economical as well as simple method for each man to govern himself by the Divine laws. It was after all not so absurd a thing on the part of the colony of Connecticut, in its early days, to enact that the laws of God should remain in force until they had time to make better. The whole country would have been in a vastly better condition—as the world counts better—if it had been content to do likewise.

All these inconveniences and sufferings spring from the violation of the Divine laws, and they will ever flow from the same fountain until it ceases to send out its bitter waters. No empiricism of State Quacks can cure the disease of the land—no bank, no sub-treasury—nothing but righteousness and honesty can restore it to its natural health—an estate which it has never yet enjoyed. When men shall have recovered from the distempers which now disorder their senses, and are returned to a normal state of mind, and, as a consequence, to a condition of true and solid property, they will look back to these days of charlatanry and folly as we revert to the delusions of the days of witchcraft. It will then be found that the laws of the soul are the only laws of trade, the true regulators of the currency, the safest guardians of public treasure and of private rights. And men will marvel that they were ever so besotted as to seek to be wiser than the Omnipotent, and stronger than the Almighty.

Richard M. Johnson.
If any body wishes to see how a practical amalgamator and slaveholder can rant against oppression, justify foreign interference for the deliverance of the oppressed, and sanction the destruction of tyrants by the strong arm of violence, let him read the speech made by that distinguished "patriot" at a recent Republican meeting in Kentucky, an extract from which we have placed on our last page. Anti-slavery editors and lecturers, be sure and make the most of it!

The Boston Pilot.
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Departure for

THE LIBERATOR.

ble in their department, were not allowed the same measure of privileges as white citizens, but were obliged to take an inconvenient and unpleasant position in what is called the *Jim Crow Car*. In some instances, worthy persons have been ejected from their seats under circumstances of great hardship and brutality. Under this state of things, the regulations of these corporations had come under the notice of the public, and petitions have been crowding into the legislature for a redress of the grievances complained of.

The conduct of this manly and honorable lawyer, as detailed by Henry C. Wright, in his account of the Middlebury appointments, and that of the Reverend Methodist and Baptistry of the same place, sets the profession of the Law in striking, but just contrast, with the profession of the Ministry. The law is indeed a very moral, honest, and honorable. We regard the law, of course, an unchristian profession—but its evils are all human. They are not diabolical, like the iniquities of divinity. It is a worldly-minded profession, and pretends to nothing better. But it is in practice a great deal better than it professes to be, and the community think better of it. There are some bounds to its evil. It has some shame and some scruples, and feels under necessity of some restraint. Its sister profession, on the contrary, feels no scruple, and not the least necessity of any. It is above all scruple, and in its holy infallibility, stops at nothing. Truth, justice, good faith, plighted word—all moral obligations, are as flax in the hands of the clergy. They will break them all. It exalts itself above all that is called God. Yet the law worships divinity. It has mentally no confidence in it—but it is superstitious, like every thing worldly-minded, and fears there is something holy in the profession of divinity. It is overawed by its tremendous amount of pretensions and professions. And the feeling of reverence for the law is not less. Divinity too has a guardian feeling for the law; it is very gracious to it; it will condescend to throw over its contentious proceedings its ghostly sanctions, as readily as it throws them over the master-field. Divinity is in favor of all the litigation that a community can endure, without crippling it of ability to *support the gospel*. The law is in favor of the clergy, and the clergy is in favor both, so much the better. Jurisprudence is a great favorite with the clergy. They love to be called on to go and open a court term with prayer. It is a great compliment to be invited to this solemn ceremonial. The court generally selects the most popular persuasion in the place. They like to call on the high priest of the sect, whose name is most popular with the democratic party. They are popular in the nation, too, and hence the unanimous appointment of *Reverend John N. Maffei* to the chancery of that horrible cock-pit now open at Washington. Congregational clergy, however, are very loath of opening courts with prayer. We have thought of it, and have been told that the Unitarians have stounded the court-house with, if he would consent to go through with it. We guess he would open the court-house, instead of the court, and scatter the posse comitatus to their homes, forever and ever.

We honor E. D. Barbour for his noble devotion to the cause, but we referred to it. It was in true Vermont lawyer style. The Vermont bar is much freer than the New Hampshire. It would have been undignified, in a New Hampshire lawyer, to build that town-house fire, and ring the bell, or to go round at midnight and nail up those notices. But we call on friend Barbour to follow out his course, and to be true to his principles, and to be true to his principles as a Christian. Will he embrace them, or will he, at least, as *anti-slavery* is concerned? And will he redeem himself from any further support of that ungodly Baptist meeting-house, as a christian edifi-

More heroes have been crowned with laurel than authors; but have they won more victories? Do they achieve as much? Your great captain may overrun a continent, and the nameless adventurer may make a name for himself by conquering a few of our king's over-king. Your world-renowned man-killer may acquire sovereignty; gold and a glory glory may be his. He roigns, at best, over so many millions of human bodies susceptible of pain and fear. But the author too governs, though less externally; he rules men's minds. All potent in his proper sphere he may be equally a conqueror therein. To conquer, to reign, to achieve and hold dominion, these are the great aims of those whom he has convinced. If I overturn one common error, put in its place and propagate as an active principle, one new truth, I achieve a greater victory over mankind than he who wades through seas of slaughter till actual; it is not of an age, but for all time. Alexander and Napoleon won and lost empires, and in one score of years thereafter, was left no sign of them. Their names are names; while Aristotle and Bacon, Christ and Luther, and others, still conquer, not in this country or in that; but Christendom. The founder of a system is greater than the founder of a kingdom, as the perdurable pyramid is more stable than the perishable pillar. A kingdom established is less than a truth, by as much as the temporal is less than the eternal. For this kingdom of the Saxons' to-day is the Normans' tomorrow. The conquerors of the world are the author's conquests are enduring. Heaven and earth shall pass away; but not one word shall pass away. The power of the sword perishes with the arm that wields it; but a good book lives and works forever. Well said the poet who felt its truth—

"The pen is mightier than the sword."

shall some time civilize all men, whom wars shall cease to consume. The schoolmaster shall go abroad among the nations, bearing in his hand the Book of Peace, fulfilling the high destiny which is foretold of the human race ; a destiny as certain as the sunrise, and as the seasons, and put all our enemies under his feet ; the sword of peace shall be used in ploughshares, and the spears into reaping hooks, ere Time shall close his record, and the heavens pass away as a scroll.—CARLYLE.

Col. Johnson and the Repealers.

At a repeal meeting held recently at Frankfort, Kentucky, Col. Richard M. Johnson was called upon to preside. The venerable and kind-hearted old soldier, who had served in the Missouri Campaign, and who had been twice elected Governor of Kentucky, gravely intimated to general assent, "I am not worthy of the position," and then, as a philanthropist and a patriot—worthy of the man, who, throughout a long life of eminent public usefulness, has ever been distinguished for his zeal in the cause of civil and religious liberty.

"Ireland feels the iron hoof of oppression. She cries aloud to the nations for sympathy. She is the hard-pressed, the oppressed, the oppressed of the continent ; their intensity ; and we, as lookers-on, cannot remain indifferent if we would. Ireland feels that she is not an integral portion of the British empire—every act of the British parliament tells her that she is an alien, an outcast, a neglected, an oppressed one. Ireland spins the oppressor, and stands for bread to eat of her right to self-government. The struggle is peaceable—it is moral, irresistible, sublime. She does not struggle as we struggled against British power with the bayonet and cannon. No ! she adopts another and different course—she turns her back on the oppressor—she has no use of intellect or electricity. With these forces she hopes to overcome the puny manacles of British tyranny ; and the cause of general liberty is too dear to American freemen not to wish her complete success. [Cheers.] Some persons may take exceptions to these meetings, and may doubt the prudence of American citizens

Gentlemen, my opinion is, that the cause of honor and virtue, and charity, when honestly followed, will always be found a prudent course. Above all, it is the only one that will be successful. I have no objection to this. This is the land of the free and the home of the brave, and we have an unfought right to sympathise with the oppressed—to feed the hungry and clothe the naked from wheresoever they may appeal. We have the right, and may we never be wanting in the disposition, and aid in the deasementment of oppressed people, whether they be of our own country or of any other. (Loud cheers.) I believe the sentiments I have just expressed will find a sincere response in your bosoms, and I believe nine-tenths of the American people would respond to the appeals of the oppressed in the same way.

I have always so responded to the claims of the oppressed in every country; and now, when the call for aid proceeds from Ireland—from that land which has given you so many noble and brave hearts—to help you to win your liberties, I mistake your character—I know you not, if your response be not liberal, encouraging, and comprehensive. I have seen some of you, my fellow-countrymen, on the other side of the Atlantic, in the ranks of liberty, under the star-spangled banner, against the christian oppressor, as well as the savage foe. I have fought under the bird of Jove—the abiding eagle—by the

In my annual message, I informed the Legislature that the State of Virginia had adopted a law calculated to embarrass our commerce, and which would go into effect on the first day of May next, unless this State should see fit to comply with certain requirements made in that law.

I have the duty to announce that the General Assembly of South Carolina, on the seventh day of December, one thousand eight hundred and forty-one, enacted a law declaring that it shall not be lawful for any vessel of any size or description, owned in whole or in part, or commanded or navigated by any citizen or resident of the State of New-York, or any such vessel owned in whole or in part, or commanded by any other person than an actual inhabitant and resident of South Carolina, and departing from any port in that Commonwealth to any port of New-York, to leave the waters of South Carolina until the commandant of such vessels shall have submitted to search, and have complied with restrictions similar to those attempted to be imposed upon our vessels found in Virginia by the

nally inform that the Executive of New-York has consented to comply with the demand of the State of Virginia, hitherto disallowed, for a surrender of certain persons as fugitives from justice, and that the Legislature of this State has repealed the act of 1840, extending the right of trial by jury.

We are indebted to the Hon. the General Assembly of South Carolina for a report and resolutions setting forth the grounds of their very extraordinary proceeding. Since that proceeding contemplated certain specified action by the Executive as well as by the Legislature of this State, as a condition upon which the citizens of this State shall hereafter enjoy, un molested in South Carolina, rights and immunities guaranteed to them by the Constitution of the United States; I have thought it my duty to call attention to the action of South Carolina, in connection upon the proposition thus submitted to me. That decision is in maintenance of the grounds heretofore assumed in my correspondence with the au-

form in which fanaticism or folly has made assaults
on an ancient domestic institution, cherished in the
hearts of the people of the South; and they very
clearly and fully set forth the reasons why they
are so fully and so justly confident that they will
receive that early and deliberate consideration
which is due to them, not only from the magnitude
of the subject and the shortness of the period which
is to elapse before the rigorous measures of Virginia
and South Carolina will take effect, but also from
respect toward South Carolina, which is a sister
State, and toward the people of this State. My own
views of the law in question differing essentially
from those presented in the papers now submitted
have already been made known to the Legislature.

WM. L. GUNWALT.

Mr. Dickinson, of Hampshire, said that the law was one of bad standing on the statute books, and, as it was, it was a blot on the name of the Commonwealth. The appearance of things was something—that should be considered. He had a little pride for the statute book to look like a clean thing—he was not for encouraging what would lower the character of propriety. The legislature should not now let down the bar. The question did not involve the subject of slavery, but it was a question of the character of the law—here, did not care whether the law was repealed or not—the great object would be the agitation of the subject. He hoped there would be no such blot on the Senate, as the repeal of this act.

Mr. Sprague, of Plymouth, remarked that the general feeling of the people appeared to be alarmed. He says that the law is an anachronism; it is a blot—originated when Massachusetts was a slave State—it was a foul blot, and ought to be wiped off; there was no reason in the world why it should not. There is a degraded class of people, that are held by a great many in scorn and derision; shall we transplant in this State a law that should give them an opportunity to rise up out of their degradation? He wished gentlemen would found their principles on eternal justice, and he would then leave them to

when white men wished to marry negro women they should have an opportunity to do so—they could apply to the Legislature for a special act, and he would not object to such a law. He said that white men who now petition for the repeal of the law to wish to marry a man of color, they could have no chance. He did not wish to legislate generally. Sufficient for the day was the evil thereof.

Mr. Washburn, of Worcester, objected to the law as it now stands on the statute book, because it was ineffectual. We should do, with alacrity, he said, what we could. It makes an important distinction between citizens—the persons of color have a right to vote, and are regarded as citizens by the Constitution, the same as white persons. We should not do anything which shall give an artificial relation of one to another; he would not raise a distinction of one over the other. The government is established for the benefit of all its citizens. No man is responsible for the color of his skin. We should be as long as they are recognized as citizens, this law is an arbitrary one, and makes a distinction between one class of citizens, to the degradation of the others.

Mr. Rogers, of Essex, was desirous that the law should not be repealed. He did not agree with the gentleman from Worcester, (Mr. Washburn.) He would not wish to remain as an act of decency.

Mr. Dodge, of Essex, said that he was in favor of this law yesterday, because this law was imperative—but if he had any belief that it would multiply

The discussion was continued by Mr. Merriman, of Middlesex, and Mr. Richardson, of Suffolk, against the repeal, and Mr. Bradley, of Nantucket, in favor. The question then recurred on the passage to be engrossed, the question was, on motion of Mr. Howe, of Norfolk, taken by yeas and nays, and decided in the affirmative. Yeas 24, nays 9.

From the Bay State Democrat.

Equal Rights of All Citizens in the Cars.

The joint committee of the legislature, to which were referred the various petitions of the citizens of our State, on the subject of defining the rights of all persons while traveling in the cars, held a session, yesterday afternoon, in the Representatives' Hall.

It would seem, from the facts elicited, that on the Eastern, as well as some other railroads, respectable colored citizens, however well educated, or estimable,

Other arguments were used of similar pertinency; and it is thought that the opinion of the committee will be decidedly in favor of awarding even handed justice to all, irrespective of color.

The Marriage Law.

The legislative Boston correspondent of the Quincy Patriot makes the following sensible remarks on this subject:

“You will have seen before this time, I think, that the Joint Committee raised to consider the petition respecting the intermarriage of the colored race, has reported a bill to amend the existing law, which prohibits the same, and that this bill passed the House of Representatives, and has come down to the Senate. The vote upon its final passage in the Senate is indicative of the progress of enlightened opinion in a civilized community. When this subject was first started, a great many people thought if the law should be repealed, that there was to be an immediate amalgamation of the colored with the Massachusetts, and that the colored man and the white man, who

more likely to happen here if we repeat it. Formerly, there was some timidity in certain quarters lest we should offend our noble and worshipful brethren of the South by considering negroes as human beings who ought to be prostituted to white men in the manner which those persons generally adopt, and by recommending a system which tends directly to encourage the same. Now, we are beginning to see that members that these laws are the last remnant of the slave code of the State, which ought to have been abolished at the same moment that the adoption of the bill of rights struck the chains from the hands of every slave within her limits. It is not yet certain what the fate of the measure will be in the popular branch, but, judging from the large majority by which it was sustained in the Senate, it is probable that the friends of man, and consequently of benevolent legislation, will otherwise remain just so long as until the time that it does pass."

A person has some weeks since cut down here in cold blood, and his murderer was arrested, and has been tried and found guilty, but has appealed to a higher tribunal. Last week, there was a case of assault committed in open day, on the person of a Mr. Ballard, of Boston, with a cowskin, for some old grudge, and the offender was sentenced to be flogged. No age was done. It is fashionable to redress wrongs in this way, rather than by a court of justice. The practice of flogging is in vogue here, as a punishment for criminals, and is often resorted to. Some excitement has been caused here at the result of the trial of a slave, for a conspiracy to murder his master. In this case, the slave was acquitted, and the master extorted confession of guilt from him, and sentenced him to slavery. He was convicted.

that the slave was capitally condemned in a trial in which testimony was received that had been extorted by the lash, which is done by the negroes being stripped and laid upon their faces, and cut first lengthwise and then crosswise till they make confessions of guilt.' One was sentenced as above stated, and the others to receive 200 lashes, 'being already punished severely by their masters.' From what I could learn, the Court for the trial of a slave, consists of four freeholders, and a magistrate, who hear evidence, render a verdict, and sentence.'

Mr. Uphur, Secretary of the Navy, has given instructions at the several Navy Yards, to supply the crews of ships going on a cruise, with the Bible—one to each man. *Examiner*.

Better abolish flogging in the Navy, before giving Bibles to sailors, who are liable every day to be degraded by blows. There is not, on the face of God's earth, a place in which more tyrannical acts are perpetrated, than on board most of our national vessels. It strikes me that the officers need Bibles more than the men.—*Nantucket Islander*.

☞ Better abolish the navy itself, with all its diabolical, and not attempt to sanctify it by an act of pious mockery like this.

—*Worcester*.

have been brought to play the tyrant from infancy? And as to giving them the Bible—why, they would only wrest it, as they have been instructed by the southern clergy, to support them in the infliction of their barbarous whippings. See and hear the pious operation : 'He that knoweth his master's will, and doeth it not, shall be beaten' [the lash resounds—the groans ascend] 'with many stripes.'

Lynn Manufacturers.—The Shoe and Leather Manufacturers of Lynn, are taking efficient measures to have their interest fairly represented in the adjustment of the New Tariff. At a meeting on Saturday evening last, a series of appropriate resolutions was passed, and among them one recommending that a State Convention be immediately called, to be composed of delegates representing every section of the Commonwealth interested in the shoe and leather business, to take as early measures as possible for relief, by memorializing Congress for the necessary pro-tection, and among other measures, for the necessary information as may enable them to support the justice of their claim. And they farther most earnestly invite their brethren in other towns of the State to call meetings for that purpose forthwith, pledging themselves to the most liberal and desirable arrangements that will have a tendency to protect their industry, and their trade from utter ruin.

It seems that there are upwards of 49,000 of the

*A Singular Fact.—*There is, says the Hartford Eagle, a fact of great interest to the people of Connecticut in connection with the Amistad negroes. The total population of the State, by the late census, is 280,000. Of this number, 10,000 are colored. These 10,000 are divided into 54 families. The 54 include the 37 Amistad negroes who have been declared by the U. S. Courts to be free men. If the appointment bill, allowing one representative to colored persons, is passed, the 37 Amistad negroes will be made counting these 37 not as 37 individuals, but as one man, will entitle the State to one representative.

Mr. O'S. said he desired merely to state, as a proof of the decided maturity of public opinion on this subject, that these 700 names were procured by a single individual, a stranger to him, in six days—who volunteered of his own motion, to apply promiscuously to persons whose names he supposed would be most

been with his two sons in a wagon, together with his relatives, returning to the city on Sunday night, in attempt to cross a swollen stream, which empties into the Chesapeake Bay. Mohawk, got into a deep, rapid current, from which he could not rescue himself. His cries for relief were heard, but no relief could reach him. The neighbors, however, rallied to his aid, and in the darkness of the night found the remains of one of the boys; and in the morning they found the body of Mr. Shaver, with that of his youngest son clinging, in death, to his back! And thus perished the father and two sons. The boy was tied to his father's back with the whiplash.—*Shaw's Even Jour.*

J. Q. Adams.—The correspondent of the Baltimore American reports Mr. Adams as having uttered the following, in a recent speech:

The Selma was a small town where a young man named Dick, better known as R. R. Nat, had been living. He was killed by a white overseer on Monday night, March 3d inst. An inquest was held over the body the next morning, and the verdict of the jury was "guilty without a show trial." The perpetrator of the deed was turned himself to an officer, but afterwards made his escape, and has not been apprehended.

The negroes find no mercy at the hands of the legislature. They are to continue to be taxed without representation, and to be taxed without a jury! We are just abolitionists enough to think that every human being should have a trial by jury, and that no man should be taxed, who has no voice in choosing representatives. Those were the principles

A Highway Robber Shot.—A highway robber was shot dead near Hillsborough, Toga county, last week, by a traveller whom he attempted to rob. The traveller, on looking at his pistol, discovered that the charge had been removed at the tavern where he put up, and the pistol stuffed with bran. This exposed his suspicion, and he put something more substantial in the barrel. He then fired at the robber, who was fired, shot the robber, and then discovered that the latter was his landlord of the previous evening. ●

Murder.—The keeper of the first Turnpike Gate between Georgetown and Franklin, on Monday last, was found dead in his house, with his head mashed in large enough to lay your fist in the indentation. The wound was supposed to be inflicted with a billet of wood—and the object of the murderer to get possession of about forty dollars about the house. The keeper was by himself.—*Nashville Banner.*

own yard, within a few steps of his door, and within a few feet of the distance of his wife and children," he was also "a man of a very low stature, and of a very dark complexion, and less valuing his appearance. Several persons were arrested, charged with being accessory to the crime."

WILLIAM LYON MACKENZIE has opened a law office in Rochester; and says that, believing that no good can come from further interference in Canadian politics, he intends to devote himself hereafter to the study and practice of the law.

The effects of the depopulation system in Ireland may be judged of from the fact that, during the last ten years, as appears from the result of the census recently taken, the population of the country has diminished; but England-ridden country has been 527,590.

The correspondent of the N. Y. Express says, that some of the southern members have a new movement on foot, viz.—to rescind the 21st rule, and to refer the anti-slavery memorialists, with instructions to report adversely to the prayer of the petitioners.

It turns out that one of the 'traitors' who signed the memorial for a dissolution of the Union, who signed the petition for the re-organization of the Union, the presentation of which has caused so much uproar in Congress, was the candidate of 'the Democracy' of Essex County, Massachusetts, for the Senate of that State; and he was elected by a large majority of the vote; since he received the united vote of the Democratic

Trance to that room. Its appearance is said to be vastly improved by the change of location.

Grogan, whose seizure in Vermont and imprisonment in Montreal last fall, caused so much noise, died at Champlain on the 7th ult.

Henry Vinegar was killed, a few days since, at New-Orleans, by **Enrico** **Canessa**, who shot four musket balls into his body as **V.** was breaking into **C.'s** store.

Narrow Escape.—An insurance of \$6,000, on one of the buildings destroyed by the late fire in Detroit, worth \$25,000, was effected only twelve hours before the whole was a ruin.

James Rice, a revolutionary soldier, died recently in Hamilton County, Ohio. He was aged 116 years and 7 months.

A fictitious duel came off, the other day, between **Mezra**, **Nichols** and **Pressman**, of the Maryland House of Delegates, about words spoken in debate. The strife was not mortal.

False Christs.—Professor **Thurlock** states, that since the advent of **Christ**, fifty-four false **Messiahs** have appeared amongst the Jews, deceiving many of them by their pretensions to the office of the Great Deliverer.

Suicide.—On the 5th inst. **Mr. Isaiah Beaman**, one

The Hon. Wm. Sprague has been elected Senator in Congress from the State of Rhode Island, in the place of the Hon. Nathan F. Dixon, recently deceased.

Fletcher Heath shot Carter Wellan, at Richmond, last week, and afterwards split a woman's head open and cut an arm off with hatchet.

Joe Smith, the Mormon leader, has directed his legion to vote for anti-morm candidates for Governor and Lieut Governor.

A poor man, with 9 starving children, in England, took three potatoes from a shop, and was committed for the theft.

During a heavy blow one day last week, a fishing boat, belonging to Georgetown, D. C., was capsized in the Potomac, and six men were drowned.

A red oak tree grows in Louisiana, which is forty-four feet in circumference, or fourteen in diameter. It has no branches, and has no branches within fifty feet of the ground.

INFORMS the public that he has completed a series of laborious and expensive experiments in proving the celebrated LITHOPHON, and in presenting it to their notice, is happy to state that his success has been being thus enabled to relieve much of the suffering from a neglect of those highly important organs, (the teeth), has exceeded his most sanguine anticipations, and that the

tages to be realized by the use of the superior material, the teeth are too far decayed or too tender to plug with gold, silver, or any other substance, and among which the following are most prominent:—The teeth, at the first place, being introduced into the cavity of the tooth in a soft state, it causes neither pain or swelling. 2d. When a tooth is more than two-thirds decayed, while the roots remain firm and sound, it is moulded so as to restore its original shape. 3d. The enamel of the tooth, it assumes a texture as hard as the enamel of the tooth itself, thus forming a protecting surface harder than gold, silver, or platinum. It effectually resists the most powerful agents, which the filling of the tooth is subjected, without injury.

Nothing more need be said in favor of this, than that over two THOUSAND TEETH have been

and examine them. Minerals are to be used as perfectly as possible, and the patient is to be clothed with gold; also, clean and neat in the most faithful manner.

Every operation warranted to give perfect relief. Office 22 School-street, at MAXWELL'S.

The following recommendation from Dr. M. M. F. B. of Boston, is published by the Association, fully attested to public consideration:

• Mr. Thomas Jennings, I have been in play between two and three years, in various parts of the country, and in the treatment of dentistry, and especially in removing and preparing artificial teeth, I have me please bear witness to his ability and fidelity, and to recommend him to the public as a competent and skillful dentist.

DANIEL MAXWELL, Jr.

Surgeon Dentist, 16 Summer-street, Boston, Jan. 1844.

THE MEDICAL

For medical skill, with the blessing of a merciful God, who has graciously allowed my life and good health; and, self alone, but two of my daughters.

About two years since I was confined to bed and had been for several months, with a swelling affection, which reached to the middle of my arms and lower limbs. After being told by a physician and others, that they knew of no cure they prescribed what was the likeliest of success, a neighbor of mine, who had been cured of a like complaint, advised me to try the oil. I did so, and in a few days the swelling in one month I have spent several months in the hospital, variously exposed, without a return of the complaint.

Here I would say, that it is not charitable to believe that my family physician did his best, he was sincere in his remarks. This being the case, it appears to me that the Father of Mercies appears to be but one cure of this formidable complaint among many more that have been cured by the

Of my father's manner, they both had the small and the most loathsome manner. I did not think, though, that they could be cured, for a while, and when I did, it seemed that life would be worth having, as they would be so disgraced! It is generally called pits. But Dr. Watson told me, said he, the way I manage the like cases, cured, and no pits are made. This I could see until the result obliged me to, which was to me. They are both well, and no apparent remains in consequence of the sickness.

The Doctor's department to me and to my has been wholly agreeable.

Here, readers, judge for yourselves.

JOSEPH BARROWS

he same space of time. Hence arises the business from the influence of its many friends.

February 11th.

Now is the Time.

The Finest Head of Hair produced by Wyeth's Cream of Lilies.

ALL who have used it, acknowledge its superiority for the embellishment and growth of the hair. It gradually changes the color of red, gray, or light hair to a beautiful dark. Nothing can improve the hair so fast for dressing the hair as it not only promotes its growth, but preserves its falling off, or turning gray; it removes those waving curls, either real or false, and restores the hair to its natural position. It is the only hair dressing which will be manifest by the first trial; nor does it require the use of anything else. It is the only hair dressing of enduring in damp weather, or after changing the hair.

Also Wyeth's Curling Cream, Milk of Roses, Extract of Roses, Bloom of Roses for the skin, Florida Water, Cologne Water, &c. &c.

For sale only by the appointed agent, at
D. D. & C. 2, Milk-street, second door from Wyeth-street.

Boston, Jan. 25, 1842.

Valuable Register for 1842.

JAMES LORING, 132 Washington St., has published the Mass. Register, for 1842.

Bank, Ministers, Colleges, Churches, Banks and Insurance Companies, Post Masters, Clergymen, Lawyers, Gentlemen, &c. and of Towns and a List of Members of the Mass. Medical Soc. &c. &c.

Anti-Slavery Wafes.

JUST PUBLISHED, and for sale at No. 55 South Hill, **ANTI-SLAVERY WAVERS**, designed for circulating letters, &c. They constitute a valuable and to the means of usefulness already proposed by abolitionists. Each sheet contains ninety-eight printed mottoes, selected with great care.

Price six cents single, \$5 sheets for one dollar.

JUST RECEIVED,

and for sale at No. 25 Corhill,

A FEW copies of the second edition of *Portrait of LUCRETIA MOTT*, a beautiful and lifelike; also, copies of a new portrait of *WILLIAM L. THOMPSON*, the most correct ever sold in this country. Bound volumes of the Monthly Offering, containing the likeness of Thompson, may also be purchased as above, at a reasonable price.

For Sale at the Anti-Slavery Office, 25, CO. HILL.

A FEW medals of **FATHER MATTHEW**, Jan. 11th.

S. Gould, *Hartford*.
CONNECTICUT.—S. C. Cowles, *Hartford*,
Hall, East-Hampton.
NEW-YORK.—Oliver Johnson, *New-York*.
Charles S. Morton, *Albany*; James C. Fuller,
Berkley.—Thomas McClintock, *Waterson*; John
Stokes, *Poughkeepsie*.
PENNSYLVANIA.—H. C. Howell, *Dillingham*.
Vashon, *Philadelphia*.—M. E. Peck, *Doylestown*.
James Finton, Jr., *Mechanicsville*.—Thomas
Enterick, *Richmond*.—Hambleton, *Lancaster*.
Kent, *Jacobs's Bridge*.—John Cox, *Kent*.
James M. Kinn, *Philadelphia*; Joseph Allen,
Lebanon.
OHIO.—James Boyle, *Reno*.—James Angus,
Cincinnati. —G. H. Kirtland, *Cincinnati*.
—Lut Holmes, *Columbiana*.—Joseph A.
dale, *Cortsville*. —Dr. E. D. Hudson, *Gleichen*.
[SEE FRONT PAGE.]

FROM THE POSTMASTER GENERAL.

Refund by Mail.—A Postmaster may send money in a letter to the publisher of a newspaper or other person who has agreed to pay the subscription of a third person, and so receive credit for it written by him.

AUGUST 1870. The money should be addressed to the PERSON TO WHOM IT IS TO BE CREDITED.